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Our Intangible Wealth

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Young Friends and the Ministry

By Harold N. Tollefson

The perennial problem that faces every Yearly Meeting is the securing of leadership for the many Meetings, usually as pastors, but sometimes as Meeting secretaries. The law of supply and demand often fails us at this point and we find many gaps in our leadership because of insufficient supply or, frankly, no one trained to fill the opening.

My recent visit to New York to attend a Department of Ministry meeting of the National Council of Churches revealed that Friends are not alone in this quest. In spite of an unprecedented number of young people who are enrolled in seminaries across the land, there is still that gap! At this meeting, the denominational leaders struggled with the programs of recruiting, printed matter that would challenge and attract youth to enter the ministry, the inadequate support of pastors in the field, and the competition from the educational, industrial and scientific fields for the young people within our church fellowship.

Two days of intensive study and discussion brought us a little nearer some of the solutions, but left us wondering where to get the trained personnel to meet all of our needs. We realize that we need a vigorous program of "recruitment" on the local level, and the full cooperation of the home, the schools and colleges, the seminaries and even industry itself.

While in the East, I visited young Friends in attendance at Union and Hartford Theological Seminaries and at Yale Divinity School. Earlier in the year I had visited Cleveland Bible College. These visits had a two-fold purpose; to become acquainted with these young people and ascertain

their future fields of service and the type of training they are now taking, and to let them know of our concern and interest in their training and future service among Friends. The response to the visits was most encouraging, but the number visited was pitifully small. There were three at one school, four at another and five at the third. Many of them are members of the Five Years Meeting, with religious education as the major interest. Pastoral work was second, with Meeting secretaryship also in the picture. The earnestness of these young people, their desire to become well fitted for their future life work and their response to our expression of interest on behalf of the Five Years Meeting and the Society of Friends gave me a warmth of Christian fellowship that was refreshing.

We are late in our preparation for Christian leadership, on the local Meeting, the Yearly Meeting and the Five Years Meeting levels as well as in the Society of Friends at large. How real becomes the plea in Isaiah, "Whom shall we send, and who will go for us" and the challenge to the church at Rome, "How shall they hear without a preacher, and how shall they preach except they be sent?" I have no ready answers to this problem, but I would like to lift out some stirring statements given by David Henley of Earlham College at the Evaluation Conference in 1953. They are timeless in their appeal and should stir us to action.

"I speak regarding our Friends colleges and their training for Christian leadership. Since 1934 I have been campaigning for cooperation between our colleges in providing this kind of training and pleading for an improvement and an extension of the work done by the colleges individually. I believe there is great opportunity to make such improvement through cooperative planning in

the programs offered and in the use of special faculty members.

"It should be made plain that if we expect to encourage the colleges in going forward with this undertaking, we must show an appreciation of the splendid work which they have done. I have watched this rather closely. I became convinced that the reason for more of these (students) not going into the Friends ministry was not to be found in the college itself alone. It takes more than a college to produce the kind of Quaker leadership needed today. If they are to be produced, there will have to be among Friends a new kind of unity, a new kind of goodwill and a new measure of cooperation based on understanding and confidence.

"While at Oxford, Clyde Milner raised with me the question as to ways in which Guilford, Earlham and the other colleges might cooperate in better meeting the needs of Friends, both by dividing up the fields of Christian leadership somewhat, letting each specialize in one area or in training for one type of service, while another emphasized another area; and in the second place, cooperating in securing specialists who might share their time with the different colleges; and in the third place, arranging a rather systematic exchange of professors.

"However, we will have to have not only an increase in determination and dedication on the part of the colleges, but an increase in support, in interest, in confidence, and in Christian love on the part of Friends who desire this kind of dedicated, trained and able Christian leaders. This is one job that the colleges cannot do alone. Together with the home, the local Meeting, the pastor and other concerned Friends, the colleges will be able to move forward developing plans and programs which they now have in mind for the development and training of such leaders in Christian service. God grant to all of us the Christian grace, the active goodwill, and the determination that will enable us to pull together in providing the environment, the spiritual climate, the Christian education, and the technical training needed for the service to which He calls us, and for which there is so much room in the world today."

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Editorials . . .

Our Intangible Wealth— Reflecting Thanksgiving

The end of ingratitude is death, by utter selfishness. The high destiny of thanksgiving is self-fulfillment, through the mutual well-being of all. On Thanksgiving Day, we should recognize our debts, our interdependence and our dependence upon the resources that sustain us as a people.

We are supplied from a vast cornucopia—a horn of plenty that pours from its depths a spiritual life without which our very food is meaningless. Yet it is that quality of life which we often overlook as we give thanks for well filled tables. Therefore we miss the real point in thanksgiving and therefore in turn many people on earth have little food. Only *spiritual* mindedness can finally supply *physical* needs.

When we dip into that deeper wealth, unfold it for the life of men, then and only then have we laid the basis for a world that is secure in its physical plenty. Conversely if we neglect it, our spiritual famine will be followed by a famine of physical needs.

No one, no nation is so poor as one which sees only its physical goods and lays plans for greater barns to store its abundance, caring only to eat, drink and be merry. Out of the universe trumpets a voice, "Thou fool, what of thy soul?"

Our neighbors are as fully our security as are our granaries—that is, if they and we are the right kind of neighbors. Our greatest security therefore rests not alone in what our nation *has* but in what it *is*, and what our neighbors *are*.

"This nation under God," and in *one* world is our only final security.

The Subversive Saint

St. Francis of Assisi was a saintly kind of subversive person. Walking in humble godliness among men, he observed their evil ways and tried to infiltrate the life about him with the divine love. He has been called God's spy.

There clustered around him the fellow-travellers of his way. They were penetrators, human leaven, starting spiritual cells inside the commonly accepted human order of society. Wherever these cells were established, a cellular growth took place and a new order was planted in the midst of the old.

They were not secretive in spirit for they had nothing to hide. Neither did they shout their goodness nor blow a trumpet before them. St. Francis reminded the other friars that walking down the street was a way of preaching, for their lives were being watched every moment.

Even brother Juniper, the awkward saint, with all of his humorous mistakes, counted for goodness in

the eyes of St. Francis, and by his sincerity won his place among the fellow-travelling saints.

When the last test is on, sheer goodness, active in good works, will outrank all oratory and good living will be revealed as the highest eloquence. Only such living can penetrate the old order and subvert its evil by a holy revolution.

Contagious Evangelism

The test of evangelism is not its method or its statistics, but this—does it "take"? In so far as it enters the spiritual blood stream and brings health to the person, it is real. It must spread as a spiritual contagion.

* * * *

Did not our hearts burn within us while he talked with us and while he opened to us the scripture? It was an evangelical experience when Jesus joined two of His disciples on the way to Emmaus and their "hearts burned within." He was not *shouting at* them but *talking to* them as he *walked with* them. They were captured by the Master of men.

* * * *

They took knowledge of them that they had been with Jesus. It doesn't end there, for changed men are in turn contagious. The disciples were known not only by name, but by their spirit, their behavior, their contagion. Their fellowmen could "pick them out," for they had been with Jesus.

* * * *

If I be lifted up I will draw all men unto me. Christ does not compel, He attracts. He does not coerce, He wins. The meaning of evangelism is therefore the presenting of Christ through word and deed, through action and life so that his contagion of health flows through the lives of men.

* * * *

Preach the gospel to every creature. Preaching is not a separate function, sufficient in itself. It comes as a part of the spiritual life. It is a necessity because it is life and life means sharing. Jesus was saying essentially, "Go out and share the Life which I have given you. Share it with every creature, in every cranny of the world."

* * * *

And lo, I am with you always. The invisible presence shall be known, spiritually discerned, where ever this gospel is genuinely proclaimed. When that loving Presence is not felt, when the spirit of Christ is not the chief reality, then preaching becomes only "sounding brass." When any other pressure replaces the magnetic attraction, Christ is not central and evangelism is out of focus.

E. T. E.

Friends and the Bible

By Olive G. Woolman

General Meeting in New Zealand this year considered the concern of a Monthly Meeting that "neglect of the Bible is impoverishing our religious life." Members of the Society in New Zealand were asked to consider what is the value of the Bible to the modern Quaker. Ruby Dowsett, well-known New Zealand Friend, asked Olive Woolman of Dunedin, New Zealand, to let her have a copy of what she had said in support of this concern, and Ruby Dowsett sent the following article to us.

TO be able to assess the value of the Bible to Quakers of today, it seems to me that it is important that we think about the relationship between Quakerism and Christianity and then Christianity and the Bible.

In considering the first of these points we must try to sense the religious atmosphere of the seventeenth century.

Quakerism was born when theology was discussed by the man in the street. He was familiar with the King James Authorized Version of the Bible published in 1611 which included the Apocrypha. By 1629 another edition of the Bible was ready but this time excluded the Apocrypha, which suggests that difficulties arose in view of the then widely held doctrine of the Divine inspiration of every word of the Bible.

During the Civil War (1642-1645) Parliament, in return for military aid from the Scots, was compelled to establish Presbyterianism as the official form of Church Government in England. In those days, everyone was expected, at least outwardly, to conform to the pattern of worship in the national Church. We can imagine the difficulties of the change over from the Church of Archbishop Laud and his Episcopacy. Tyrannical intolerance was as characteristic of the new Church as it had been of the old. At this time Milton succinctly wrote, "New Presbyterian is but old Priest writ large," while another writer, John Bunyan, a son of a tinker, was struggling with his soul and Bible in prison, his travail resulting in the religious epic, "Pilgrim's Progress." Everywhere in England

there was evidence of concern with religion and of general knowledge of the Bible. Within and without the Church there was an increasing number of people, in spite of persecution, searching for the Christianity of the New Testament, seeking a personal religion and, like George Fox, with spiritual longings not satisfied by the Church. Thus it came about when George Fox began his ministry, that he was speaking to the condition of many people. It was in 1648 that George Fox first gathered his followers as a group. The resultant Quakerism was essentially a Christian rebirth and all our Quaker principles are based on Christianity.

OUR LITTLE KNOWLEDGE

How different is our background today! How few of us have intimate knowledge of the Bible so universal in the middle of the seventeenth century and, in consequence, the doctrine of the Inner Light can be taken so easily out of its context!

Maurice A. Creasey in "The Contribution of Bible Study to the Life of our Meetings," speaks of the relationship between Christianity and Quakerism using an analogy from music, as the relation between "theme" and "variation." He states, "The spiritual music can be adequately played only upon the Christian scale."

Let us briefly consider the relationship between Christianity and the Bible.

I think most of us see the Bible as the essential record and interpretation of a unique and lengthy process of historic and religious development culminating in Christianity. Also we realize that, without the Bible, the significance of the personality and the teaching of Christ is impossible.

Rufus Jones tells us, "The supreme education of the soul comes through intimate acquaintance with Jesus Christ of history"; and again "Christ is God humanly revealed, the new Adam, the revelation of what man at his height and full stature is meant to be." Thus we are reminded that for Christians familiarity with the Gospels is essential. Dean Inge, writing about English mystics, said

that George Fox has often been compared to St. Paul, and "the comparison is not dishonouring to the great Apostle." George Fox was "at home" with his Bible. To him and the early Friends the Light within was the Light of Christ.

It will be realized that the New Testament can only be adequately understood in conjunction with the knowledge of the Old Testament, the Scriptures of the earliest Christians. As we all know, Christ himself was nurtured in the knowledge of these Scriptures.

With this evidence of the relationship between Quakerism and the Bible, we now can think of some ways in which intelligent and devotional study of the Bible can help modern Quakers.

HELP FROM THE BIBLE

Firstly, it can give us rest, away from our busy, materialistic atmosphere of modern life and lead us to walk a while with those who experienced the reality of God. Thus we are able to renew our sense of the Eternal. Secondly, it can minimize the danger of individual Friends seeing their own religious beliefs which may be founded on personal misconceptions, as inspired by the Inner Light. Thirdly, many of the ideologies and conceptions today tend to turn us away from the Christian idea of God. The Bible can help to keep unclouded our faith in a personal and living God. Fourthly, our knowledge of the Bible helps us to realize our part and responsibility toward the Universal Church. At times, we tend to stand apart and it is easy for us to suffer from spiritual pride. Constant reading of the Scriptures gives us humility and keeps us in unity of spirit with other Christians, while faithfully following our own distinctive way of worship and service.

Maurice A. Creasey has written of four noticeable effects in our Meetings for Worship which he sees possible, if we all know our Bible. There will be an increase in the offering of vocal prayer and praise, resulting in greater unity with one another in things eternal. Also, there will be an increase in prophetic ministry, able to speak to the condition of us all. Seekers will become finders. And lastly, there will grow within us a desire to share with others the spiritual food on which we ourselves have been fed and thus an outreaching spirit will grow in our Society.

An African Essay On Peace

By James M. Read

James Read, who is Deputy High Commissioner for Refugees, with offices in Geneva, Switzerland, spent two weeks in August at an American Friends Service Committee international seminar. While there, he asked all the participants to write a short essay on the topic of the Seminar, "Prospects for Peace." He sent one of the most interesting to us, and we print it below, together with his introduction. For Americans struggling to understand Africans, this frank and explicit view may serve as light on a difficult problem.

THE following piece is a translation from the French original written by an African student at the Alumni International Student Seminar of the American Friends Service Committee, held at the Pestalozzi Children's Village in Trogen, Switzerland.

The author is Vafere Coulibaly of French Guinea, an agricultural student in Paris, who was one of three Africans at the Seminar, which included thirty-five students. Although contrary to Quaker practice, we called him by his last name, Coulibaly. Its musical sound fitted well its owner's infectious smile and the village children soon learned to chant it.

At the Seminar, whose topic was "Prospects for Peace," the second and final week saw a lively discussion of the colonial problem. This was led by Solomon Pratt, an official of the International Labor Organization in Geneva.

BITTERNESS OVER COLONIALISM

The deep rooted bitterness of African peoples came to the surface during this discussion. In an introduction to a scathing indictment of colonialism, Solomon Pratt, himself an African from the British colony Sierra Leone, admitted that colonialism had accomplished something. He pointed to the building of railroads and hospitals.

Despite the detailed enumeration of the crimes and defects of colonialism which followed, this admission was too much for the three African students. In their eyes the colonial regimes had accomplished absolutely nothing.

When European members of the

group pointed out that such a position contradicted self evident facts and that to adopt it rendered one ineffectual in persuading other people of the overall evils of colonialism, Coulibaly and his two friends yielded only slightly. They agreed that as a matter of debating tactics one might make such a concession, but that was as far as they would go.

Our African friends admitted that railroads and hospitals had been built in the colonies, but in their view these were established almost exclusively for the benefit of the white settlers and at such a terrific cost in indigenous lives (according to one French authority quoted by our African friends in the building of a certain railroad as many Africans died as there were ties in the tracks) that it was essentially untrue to call these "achievements."

Solomon Pratt finally made clear how the African students were looking at the matter. The picture of colonialism could be thought of as a framed picture, all black. In one corner was a white dot of achievement. Our African friends were, so to speak, standing further back in history and the white dot had disappeared from their view.

It is against this background of strong feeling that "Coulibaly's" essay should be read.

On the concluding evening of the seminar various words of farewell were spoken by the participants. To me it was not without significance that it was Demba, one of Coulibaly's compatriots, who was the first to thank "The Quakers" for their trust in youth and in the future. I think we can be confident if the future leadership of Africa comes to the hands of the Coulibalys and the Dembas.

In our concern for the problems of America and Europe and Asia we must not forget the smouldering tensions in Africa. If the world is to have peace it will be with justice, and to delay with this justice in the twentieth century or to lose contact with those Africans striving to attain that justice in peaceful ways would be a tragic omission. Vafere Coulibaly's words on "Prospects for Peace" follow:

COULIBALY'S ANSWER

"It is certainly not necessary to be a very learned man in order to realize that world peace is in great danger. Neither is it thinkable that the peoples of the world should sit back and do almost nothing to avoid the peril.

"Now to want peace means to want it for the whole world, and for all people; it means preparing oneself to adopt the cause of peace and to defend it to the end.

"What are the means? The struggle for peace signifies above all the struggle against the enemies of peace, which are falsehood and mistrust. In order to succeed, we must watch day by day the actions of our governments toward other governments. We must solemnly undertake to oblige our governments to confer with other governments in order to dissipate those agreements which might provoke wars. We must also proclaim everywhere, whenever it is necessary, that the disagreement does not exist which cannot be solved by pacific means.

"I do not believe that the different types of government constitute obstacles to this aim. It will suffice in these cases if we undertake conversations with the firm wish to respect the personalities of other peoples.

"For my part, I am convinced that, in spite of McCarthy, the American farmer and the Russian farmer resemble each other very much in their desire to cultivate their land in tranquility.

"I am also convinced that the problem of colonies does not constitute a danger of war. In these cases, limitation of sovereignty has been imposed by force; it would be necessary today to liquidate the past and to substitute limitations of sovereign rights freely agreed. Such solutions are not impossible if all over the world people proclaim their wish to live in peace.

"In 1950 I participated in the Quaker International Meetings, as a curious and interested newcomer. I have just experienced the same atmosphere, but as a veteran. I have been left with the impression that if, all over the world, people consider in that way the problems which divide them, peace will not only be maintained, but defended.

"It is up to us to act in such a way that the world follows our example, so that falsehood and mistrust will be less strong than peace."



The above poster for the "Share Our Surplus appeal," sponsored by Church World Service for its 35 cooperating major Protestant and Orthodox denominations, will be displayed in thousands of churches throughout the United States during the Thanksgiving Season. Through this appeal, church people of America will provide literally \$20 worth of food for the suffering, hungry and destitute abroad for each dollar contributed. (See "Longshot—20 to 1" in *The American Friend* for October 21.)

"If Thine Enemy Hunger . . ."

The Fellowship of Reconciliation is making an extended effort to appeal to American Christians to urge our government in the sending of food to flood-stricken China. The Yangtse river, fourth largest in the world, flooded a vast, fertile section of China last summer in one of China's worst floods. A less severe flood in this area 23 years ago brought famine in its wake that brought death by starvation to 52 million Chinese. To send some of our surplus to this area is the aim of a dramatic campaign by the F. O. R.

A small bag stamped, "If Thine

Enemy Hunger, Feed Him," has been prepared and is available from the F. O. R. People are urged to fill it with some grain and send it to President Eisenhower as a symbol of the need of China and their willingness to help. Petitions and explanatory posters are also available from the F. O. R. at 21 Audubon Ave., New York 32, N. Y. Supporters of the Surplus Food for China include Harold Bosley, Glenn Clark, E. Stanley Jones, Benjamin Mays and John Raitt. Frank Laubach and *Life* Magazine have also raised voices in support of the idea of extending food to China, without political strings, in this time of her need.

The Oliver Orphanage Continues

Emily Oliver, widow of Daniel Oliver and one of the founders of the distinguished Oliver Orphanage at Ras-el-Metn in the Lebanon, died recently in the Lebanon, after sixty years of service there. She went from England as a young girl to teach at the Friends School in Brummana in the Lebanon, and while there met Daniel Oliver. They married and returned to Ras-el-Metn to set up the school and orphanage which they carried on for over sixty years. At her death, the village people around, old scholars and students from the Orphanage, the Druses of the area, as well as Friends and a representative from the British Embassy, gathered around to pay tribute to her extraordinary life. Daniel and Emily Oliver now both lie in the little Quaker graveyard near the Orphanage.

* * *

A report from the Daniel and Emily Oliver Orphanage in Lebanon indicates that the spirit of the Olivers is carried on at the orphanage, although both now are gone. Boutros Khoury, Principal, writes that they have been able to make some improvements in the buildings. The wife of the President of the Lebanese Republic, Mrs. Camile Shamoun, has collected enough to build bathrooms in the boys' bedrooms. The government is giving some help for repairs and improvements, but the Orphanage still has many needs.

The Orphanage now has 57 boarders and 140 day scholars, including 22 girls. This is considerably more than last year. The rise in day scholars is due to the success of Oliver Orphanage boys in government examinations last year. One high light of the summer was the presentation of a play, "Saladin and the Crusaders," by the older boys, whereby money for laboratory apparatus was earned.

* * *

Friends who have known and loved Daniel and Emily Oliver and have been interested in their work may want to make a memorial contribution to Oliver Orphanage at Ras-el-Metn, the Lebanon. Funds may be sent through A. Douglas Oliver, Girard Trust Corn Exchange Bank, Philadelphia 2, Penna.

Comments On "Contemporary Peril of Quakerism"

To the Editor:

The American Friend of August 26 carries an article by Elton Trueblood tabulating the current failings of the Society of Friends. It is probably a good thing for any organization to consider its failings and weaknesses from time to time but any organization or individual, especially if accused unfairly, should be entitled to a defense. If this is true I should like the opportunity to make a few comments on Elton Trueblood's criticism of Friends.

In the first place he does not compare Friends with any similar group but with different groups in nine separate organizations. Several of these, although doubtless outstanding in their respective fields, have had so little impact on the thinking of contemporary society as to be virtually unknown to anyone except a specialist in the field of religion. One of these organizations does not even have a name but is referred to as "a group of business men in Fort Wayne, Indiana." With regard to missionary interest the Mormons are cited as outstanding. There is no mention of Jehovah's Witnesses, who seem to have even more missionary zeal. There is also no mention of the Quaker Work Camps movement which is certainly fundamentally of missionary character.

Elton Trueblood also implies that Friends are not as effective in the peace movement as are those groups which make a deliberate effort to place their members in government where decisions influencing the chances of peace are made.

With this statement I cannot agree. A week ago I was at the United Nations and met several of the members of the Society of Friends connected with that body. There is no doubt that the Quaker Peace team has had a very profound influence on some of the leaders of that body and the results of their mission of reconciliation, while difficult to evaluate, are undeniably great. It seems to be pretty well agreed that the Friends Committee on National Legislation is a really important factor in connection with major

legislation in Washington. Incidentally, there are those who feel it to be impossible to become immersed in "practical" politics and retain the highest standards of personal integrity.

In the matter of writing a religious best seller I am one hundred per cent with Friend Elton. If I could do that I should gladly give up the investment business and devote myself to a career of writing. It does seem, however, that some of the more popular religious writing is pretty superficial stuff. There is one story, for instance, quoted by a very popular writer, about a baseball pitcher who discovered the power of prayer and greatly improved his pitching effectiveness. One can't help wondering what would happen if all the pitchers and also the batters should adopt this technique.

As for appreciation of the ministry of women, Friends are far ahead of most denominations and certainly were pioneers in this field.

After all is said and done there seems to be considerable question as to whether it is desirable or useful to compare one Protestant group with the others. Surely it is clear that God wants to have a lot of different people in the world and these people have individual gifts and abilities.

I happen to know a number of Friends who will never be evangelists, at least not of the emotional type. They will not be politicians or writers or even missionaries. They are farmers, teachers, doctors, nurses, housewives, business men and even one lawyer. They are unassuming, sensitive and thoroughly friendly and unselfish. I believe that in the sort of world God wants to have there is a place for these people.

We all know the account that Jesus gives, according to Matthew, of the time when the Lord shall come in His glory to consider the record of His people. One requirement and one only gets any consideration. Have we been kind, and understanding and helpful to "the least of these, our brethren?" If so we are welcome into eternal life.

Should we then be concerned as to whether we are brilliant or even clever or whether we are "innocuous and dull"? I still think that the Society of Friends will not be too far astray as long as it can follow the advice of the

Prophet Amos: "Do justly, love kindness and walk humbly with thy God."

Philip C. Gifford
Providence, R. I.

* * *

To the Editor:

I appreciate the article in *The American Friend* by Elton Trueblood. I hope it can have wide reading.

Blaine Bronner
Spring Valley, Calif.

* * *

To the Editor:

Will you permit a comment or two on Elton Trueblood's article in the August 26 issue of *The American Friend*?

Every loyal Quaker doubtless shares the basic concern which the article sets forth. One questions, however, whether Quakers fall as far short as the comparisons with other church groups would indicate. Elton Trueblood seems to have omitted part of the story.

Quakers may well rejoice at the signs of revitalized religion among Presbyterians, Episcopalians and others. But they, in turn, look with warm approval upon what Quakers are doing through the American Friends Service Committee, the Friends Committee on National Legislation and the Quaker Team at the United Nations.

To draw up such a balance sheet, however, doesn't get to the heart of the matter. Trying to keep up religiously with the Joneses is self-defeating, to say the least. Instead of looking across denominational fences for religious stimulus, Friends and other Christians need to look earnestly within. Whenever men have "waited on the Lord" long enough with genuine humility and concern, a new baptism of spiritual life has always resulted.

After twenty-five years of participating in and observing—both as minister and layman—various efforts to revive the church, one has come to the disquieting conclusion that we are trying to bribe God into giving us something we don't deserve.

A voice seems to say, "To what purpose is the multitude of your verbal sacrifices unto me? I am full of preaching missions, of hymn singing, of futile controversy over Bible translations, of vain discussions about the eschatological Christ . . . Bring no more vocal

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Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Our Part in the World-Wide Church, by Lillian W. Shepard; Abingdon; 142 pages; \$1.75.

This textbook has been prepared for Grades 9 and 10 in week-day church school classes. The book endeavors to help the young person gain a knowledge of the work of Protestantism throughout the world and to understand that the Christian Church is the one great inter-racial and international organization which has continued through the centuries.

The author, a Friend, brings a rich background of experience into this study. It contains helpful material for Sunday sessions as well as week day, and Friends Meetings may well use this material in their youth gatherings. There is also a pupil's book.

—Olaf Hanson

* * *

Can Quakerism Speak to the Times? by John H. Hobart; Pendle Hill Pamphlet; \$35.

The greatest good which is possible for man is his spiritual relationship with God. Early Friends sought to verify the essential truth of Christianity when, through mystical experience and with prophetic spirit, they spoke of the universality of Christ's love. This they knew, because they experienced it.

The early 20th century has seen a revitalized spiritual sensitivity among Friends; yet, over-all, "the spirit life in us is weak." We are

totally inadequate for today's problems if our Quakerism is concerned only with preserving inherited testimonies and the records of early Friends' experiences.

It is only as we recapture the vision and the prophetic voice of our first century, as we gain spiritual stature through our Meetings for Worship, and as we enlarge our Christian concept to the fullest extent that Quakerism can keep alive in the world today.

—William and Mildred Hale

* * *

The Protestant Credo, edited by Vergilius Ferm; Philosophical Library; 229 pages; \$5.00.

Ten of our present day scholars and ministers, whose writings and sermons reflect the deep spiritual insights of our day, have each contributed an essay on the "Protestant Faith and its Essentials." These writers represent a fair cross section of our religious thinking. They try to steer a middle course between the merely intellectual and the warmly emotional attempts to find God and to apply Truth to life. It is refreshing to see how the honest intellect comes to the identical great Christian truths discovered and held by intuition for a long time.

—Lester W. Figgins

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Christmas Programs, a booklet compiled by Olaf Hanson, Secretary of the Children's Department of the Five Years Meeting, has been published by Abingdon at thirty-five cents a copy. The booklet contains plays, pageants and other program material for Christmastime, as well as stories and poems. Several Friends are among the authors, including Lelia Marsteller, Cynthia Patti Furnas, Nel-

lie Markle, Beatrice Collins and Olaf Hanson.

* * *

O. Herschel Folger's address to North Carolina Yearly Meeting, "Honoring Our Heritage," is now available in printed form. A portion of this lecture, entitled "Quakers Then and Now," appeared in the September 9, 1954 issue of *The American Friend*. Friends who want this interesting analysis of present day Quakerism in its complete form may secure a copy free of charge by writing the North Carolina Yearly Meeting office at Guilford College, N. C.

* * *

The Women in Gandhi's Life (Dodd, Mead Co. \$4.00) by the late Eleanor Morton, has just been published in a British edition as "Women Behind Mahatma Gandhi." Eleanor Morton was the penname of Elizabeth Gertrude Stern, an active Friend in Philadelphia.

* * *

Elton Trueblood has written the foreword for *The Hope That Sets Men Free*, by Howard Conn, a Minneapolis Congregational minister. The book, published by Harper at \$2.50, offers a discussion of the much debated current topic of Christian Hope.

* * *

Ernest Lamb, who acts as secretary for the Committee on Stewardship, among his other duties, highly recommends Roy L. Smith's new book, *Stewardship Studies* (Abingdon; \$2.75). The book contains one-page studies of stewardship Bible texts, and would be useful particularly for leaders and workers in every-member canvasses and for study and discussion groups.

WORLD OF WONDER

We watch the wide-eyed cattle pass
Which amble slowly through summer grass,
While we sink down upon our knees,
Hearing the west wind's litanies.
Far from man's stridency and blunder,
We know here is God's world of wonder!

Lucia Trent

YOU ARE THERE

Why search for Eternity?
You are there!
Love surrounds you—
It is everywhere.
Around you, beneath you,
Beyond and above,
You are enfolded in
His great Love.
No need to wander,
No need to stray,
For Eternity is NOW
As it is every day.

Celia Daut

SONNET

First, you indite upon a reverent page
The blessings an abundant Giver yields,
Rejoicing that the wars the flesh must wage
Are won below His flags, behind his shields.
Still using the third person, you extol
The rainbow beauty that adorns the world
And the far pennons flying in heaven's bowl,
With hints of wonderment not yet unfurled.

Soon you shall feel Him, in the spirit's climb,
Closer than any earthly one adored,
And scatter "Thou and I" amongst your rhyme;
Then spurning margins, come to "Lord!" and "Lord!"
Until the syllables arise and dart,
Like birds, while being penned, into His heart.

Lori Petri

Friends Testimony On Intoxicants

In this and the next issue of ON CHRISTIAN FRONTIERS, we are reprinting excerpts from an address by an English Friend, L. Hugh Doncaster in THE FRIEND (London) to the annual meeting of the Friends Temperance Union in England. Comments are invited.—Merton Scott.

I.

My intention is not to divide Friends, but to raise for frank discussion and clarification a question which is too often side-stepped, and which should no longer be brushed aside. I am concerned to examine two main questions. The first is: Have Friends had a testimony concerning intoxicants, and, if so, what was it and has it been given up? The second, whatever the answer to the first, is: What is our responsibility in this matter now, and how can it find expression in, and be strengthened by, the corporate witness of the Society of Friends?

Here let me quote four sentences taken from their context in the Book of Discipline: "We feel it right to express the very general sentiment of the body, that it would conduce in no small measure to the usefulness of Friends as individuals, and to the well-being of the Society at large, if all could see their way to give up the use of intoxicating beverages.

"Even if it did call for some self-sacrifice, surely it is not too much to ask of those for whom Christ died that they should be willing, for the sake of their weaker brethren and sisters, to deny themselves this indulgence, in order to set before their households and those around them an example which all may safely follow.

"We fear that some, who have known but little in their own immediate circles of the havoc wrought by strong drink, fail to realise the importance of active efforts to spread the principles and practice of total abstinence around them.

"We trust it would . . . lead them to adopt, or encourage them to maintain, the practice of personal abstinence from all kinds of intoxicants, a practice which, we are

aware, still involves no small measure of self-denial to many."

These sentences have been in our Book of Discipline in both the last editions, i.e. for forty-three years; and they came from Yearly Meeting statements of fifty and sixty years ago. It seems reasonable to conclude that the Society of Friends has held before its members the ideal of total abstinence, and therefore has been and is committed to such a testimony.

This means, not that every Friend must be a teetotaler, but that those who are not are, in this respect, not making a full Quaker witness; just as there are those who are not pacifists who, in that respect, are not making a full Quaker witness.

Here I must comment on the argument which says that Friends have never made teetotalism a condition of membership, and that the Society has, therefore, not been as committed to this as to some other testimonies. We should recognise that the testimony for total abstinence developed just at the time that the Discipline was being relaxed, and we were moving towards the position at present expressed in our Book of Discipline in the words: "complete agreement with us, whether of formal belief or practice, need not be asked for." There is no particular fence that has to be crossed by an applicant for membership, and Friends are no longer disowned for such things as marrying out or joining the Armed Forces. The difference between our testimony for total abstinence and our other testimonies lies, not in the fact that the one is not made a condition of membership, but in the fact that it is the youngest of our testimonies.

We may sum up this part of the address by saying that the Society of Friends at present as a Society is committed to the desirability of total abstinence. Any Friend departing from this is, in this respect, out of line with the Society's concern, and is adversely affecting the Society's reputation. Until the Society changes its judgment, consideration of our personal respon-

sibility as Friends should begin with this understanding of the Society's position.

But, while we are thinking of moderation in all things, let us for a moment consider the case for absolutism. When we look back to our Quaker heritage and the great gains of the struggles of our ancestors for religious liberty, was it not in their absolutism that they made the witness which was decisive? If Friends had conformed a little in the matter of worship, or marriage, or oaths, would our liberties have been won? If there had been no absolutists in the First World War, would there have been unconditional exemption for conscientious objectors in the second? Are the sterling qualities of previous generations to be admired, but not emulated?

* * *

The second argument against teetotalism is that it is negative, self-separating, and leads to pride: that, in pursuit of a minor good, teetotalers lose the greater good of right relations with their fellows. The warning contained in this argument is very good and pertinent, and must be taken seriously. But Neave Brayshaw used to plead with us not to play off one good against another. They need not be in opposition. It is a fact of experience that people respect an honestly held, honestly explained position, even if they think it cranky.

In this context, let us for a moment digress to the common argument that, while teetotalism is right in England because more easily understood (be it noted because of the faithful witness of the last generations of teetotalers), in France people just don't understand, and wine is the national drink, and courtesy demands that we should conform. Does it? In France, it is said, more alcohol is consumed per head than in any other country in the world, and the number of alcoholics is twenty-two per thousand as compared with three per thousand in Great Britain. Is there not just as much reason, even seven times as much reason, to abstain in France?

(To be continued)

Correction

An error in naming the Clerk of New England Yearly Meeting was made on page 273 of the September 9 issue of this journal. Winslow H. Osborne is the well-known Clerk of that Yearly Meeting.

The Sunday School Lesson

By Russell E. Rees

December 12

Yearning for the Living God

Ps. 42:1-8; 84:4-5; 102:25-27.

In preceding lessons the Psalms have spoken of God's great goodness and of his power. Now in the Psalms for today it is rather man's need of God and his search for him that occupies the mind of the writer. It is clear that the Psalms came out of great trial, and that the one who wrote them finds himself in unhappy circumstances. From the internal evidence, the poet lived in the far north, in the shadow of Mount Hermon, although Mount Mizar is unknown. Here, where the cataracts called to one another, in loneliness and despair, this writer puts down his thoughts.

The hart was a familiar sight to him, and he had often seen the almost exhausted animals creep toward the waterholes, panting from thirst. Thus, he says, am I, longing and thirsting for God. And to make matters worse, his neighbors taunted him, saying "Where is thy God?" How can he answer them, when he is so far removed from the temple? It is evident that he thinks of God as being closely connected with the temple, and finds it impossible to be very convincing in his reply, since he is so far removed from Jerusalem.

Dostorevsky says that one good memory is sometimes enough to save a man. And the writer here remembers; he remembers the trips to the temple, the throngs who approached the temple with songs of praise. Then turning upon himself he asks, "Why art thou cast down, O my soul?" Remembering now God's faithfulness, he is persuaded to "Wait for God."

The second Psalm is in a quite different mood. Was it the word of one who was approaching the temple, seeing again its grandeur, and realizing now how deep has been the longing to come again to the house of God? He is almost envious of the birds which live in the temple constantly. How happy he would be if he could dwell in God's house all the time.

But if the birds are fortunate, how much more are they who live all their days here. In this mood the Psalm turns to prayer, asking God's blessings, and ending with

an act of praise, "How happy is the man who trusts in thee!"

Although Psalm 102 is called a prayer of the afflicted, it is really a very great affirmation of confidence in the concluding verses. The earth may or may not endure. It is part of this temporal environment of man, and part of our sorrow comes because we are so attached to the temporal things. When man sees, as does this psalmist that God remains the same, and that his years shall have no end, he is freed from fear. Then can he truly praise God, and live in peace all his days.

Questions: 1. If there is a universal longing for God, why are so many people outside the church?

2. What do you think is most characteristic of people who believe in God? Is it to be seen chiefly in behavior or in a quality of life?

December 19

Glory to God In the Highest

Psalm 148:1-3, 11-13;
Matthew 1:18-25

A Sunday school class might well begin this lesson by reading, or at least having read, the entire 148th Psalm. It is a growing voice of praise, and calls upon the whole universe to join in the chorus.

Are we deficient in praise? Do we forget that God's great goodness is evidenced all about us? In our pride over human achievements do we forget that man only manipulates, but never creates? Do we insulate our minds against God, and live without awareness of his excellent greatness? This Psalm calls us all back to a realization of our unpayable debt to God, and our need to lift up our voices in His praise.

It seems an abrupt change to pass directly from this Psalm of praise to the Christmas story. But the mood of the Psalm is caught up again in the nativity story. In Dr. Horn's comments on this lesson, he writes, "Strangely enough, many features of Psalm 148 are literally reproduced in the Christmas story; stars of light (Mt. 2:2), angels (Luke 2:13), kings of earth (Mt. 2:1), beasts and cattle (Lk. 2:7), old men and children (Lk. 2:25-28). This ties the two to-

gether like two broken ends of the same rope."

Matthew's account of the birth of Jesus is the earliest record we have of the events of the nativity. There is one word which seems to fit the whole story better than any other, and the word is joy. "Joy to the earth, the Lord is come." No wonder so much joyful music has gathered around the story. Seen in the perspective of history, this event stands out as man's brightest moment. This is the place, where the love of God, always there, but hidden, now is seen in clearest light.

Early Friends, like the Puritans, took a dim view of Christmas, perhaps because of the extravagances which had grown up around it. For Friends the observance of Christmas was part of the ritualism which had grown up in the churches to choke out the true spirit of reverence for God dealing with men. Must we not confess that we sometimes feel too that the Gift of God has been lost in the commercialism of the day? The carols have been so secularized and even syncopated, blared from the house-tops and mixed up with almost pagan ideas of the worship of pleasure, that one dreads the six weeks leading up to Christmas.

Then one turns again and reads the charming story of the birth of this Child, and feels moving through it the tremendous insight which changed the life of the world, the idea that God, in His compassion and care for His creation, in a mighty act of self-giving sent His Son to be the world's Saviour. We understand even the extravagances which have grown up around the event. It has become the world's first impulse, to set the story to music. If some are syncopated and off key, well it is tribute nevertheless. There is no other name given under heaven and among men which can so inspire the better side of man's nature.

Well may the Psalmist sing, and we far better,

Praise the Lord, Praise the Lord from the heavens,
Praise Him in the heights.

Questions: 1. How can we best express our praise to God for all that he does for us?

2. What practical suggestions can you make as to the more appropriate observance of Christmas? What does your meeting do here?

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Allan Jacobs, Jamaican Friend and 1953 graduate of Friends University, has been admitted to Howard University Medical School in Washington, D.C.

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Alice Wagner Spurrier who served as Director of Christian Education at Whittier Friends Church from 1945 to 1949 before coming to Richmond to the Friends Book and Supply House, will serve as interim Director of Christian Education at Whittier this year.

* * *

Henry and Lydia Cadbury left Cambridge in September for their new home at Pendle Hill, Wallingford, Pa. Friends will be interested to know that a new book entitled *The Harvard Divinity School, Its Place in Harvard University and in American Culture*, has been dedicated to Henry Cadbury, who has been associated with the Divinity School for twenty years.

* * *

Robert and Jane Clement, Philadelphia Friends who were for a time associated with William Penn College, have moved to Kingston, N. Y., with their children. They are living in the new community recently established there by the Society of Brothers. Several Friends have recently joined this group, or the Bruderhof community in Paragray, also of the Society of Brothers.

* * *

Gilbert F. White, president of Haverford College, has returned from a trip to India as U. S. representative on UNESCO's International Advisory Committee on the Development of Arid Zones. Following the formal meetings of the Committee, he spent a week in the North Indian Desert as a guest of the Indian government, studying problems of conservation and reclamation.

* * *

The Homewood Friends Meeting in Baltimore sponsored a booth at the United Nations Association Exhibit held at the 5th Regiment Armory in Baltimore. They were given the people of Russia, and prepared an exhibit to add to others on United Nations countries around the world.

* * *

Thomas S. Brown, former professor at Earlham College, now of Westtown School in Pennsylvania, gave the William Penn Lecture on November 7 at the Arch Street Meetinghouse in Philadelphia. His lecture, which was sponsored by the Young Friends Movement, was entitled, "The Personal Relevance of Truth." The lecture will be printed by Pendle Hill as part of its pamphlet series.

* * *

The Friends Committee on National Legislation of Southern California held its second annual meeting on November 13 with Samuel Levering, a Friend from

Virginia, as its main speaker. His topic was "Building World Peace in the Atomic Age." The meeting was held at the Mt. Hollywood Congregational Church in Los Angeles. An introduction to the topic was given by Sam Levering in the afternoon, followed by workshops, and a major address by Sam Levering in the evening.

* * *

Wilfred Wellock, English lecturer and writer, is now on a lecture tour of the United States under the American Friends Service Committee, his fourth visit to this country. The Rural Life Association planned two one-day conferences with Wilfred Wellock in the Indiana area. One was held November 11 at Quaker Hill on the topic, "Why War With Plenty?", the other at Manchester College the following day on "Are Peace and Prosperity Incompatible?"

* * *

Harold and Faith Whittlesey Grose and their children are located at the Nootka Mission Hospital, Ceepeece, Vancouver Island, B. C. Harold Grose is high school principal at the mission and Sunday school superintendent, working among the Nootka Indians, and Faith Grose works with the younger boys and with music as well as doing some nursing. This is an inter-denominational work, and the Groses would be glad to hear from Friends. Both were students at William Penn College, and are members of Lindsay Meeting in California. Harold Grose was U. S. Indian agent and principal at Kallag, Alaska, before his present position.

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A new Quaker quarterly has appeared in the form of *The Call, Journal of Spiritual Reformation*. Published at Cope House, Awbury Park, Philadelphia 38, Pa., *The Call* is the work of seventeen members of the Society of Friends who are concerned that a standard be raised "around which may gather the company of those whose hearts are secretly tendered to see that God does indeed want a people for Himself." Signed articles are by Canby Jones, Welden Reynolds, William Bacon Evans and John H. Curtis. Subscription to *The Call* is \$1.50 a year; 50c a copy.

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The Young Friends Committee of North America have continued their series of Young Friends issues, using the regular Quaker Journals, in the October 14 issue of *The Friend*. The main articles in this issue are a report on his visit to Cuba and Jamaica by Wayne Carter; "A Young Friend Serving His Meeting," by Rachel Richardson; highlights from their visit in England, Ireland and Germany by Wilmer Stratton and Mary Ellen Hamilton; a report of a month's visit in New York by Austin Wattles; and "Conformity and Civil Liberties" by Paul Kraemer. Subscriptions for the Young Friends issues

may be sent to John Cheezum, 729 Kirkwood Ave., Philadelphia 11, Pa., at \$1.00 for two years.

Friendly Fellowship

COLLINS, NEW YORK—Farmington Quarterly Meeting was held at Collins, October 23 and 24 with visiting Friends present from Buffalo, Niagara Falls, Quaker Bridge, Cleveland, Ohio, and Whittier, California. Paul Miller, Hiram College, Ohio, spoke Saturday afternoon and again in the evening on the political scene in Washington. He spent part of his sabbatical leave last year working with Raymond Wilson in the office of the Friends Committee on National Legislation. In the business session a letter was read from the Quarterly Meeting clerk, Florence Stevens, serving as an exchange librarian in Shrewsbury, England. She attended some of the sessions of London Yearly Meeting. Also a letter was read from Herbert and Beatrice Kimball written soon after their arrival in Kenya. They had been present at the July session of the Quarterly Meeting.

Levinus K. Painter.

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KOKOMO, INDIANA—Freda Hadley of Freeport, Maine, and Ruth Castle of Ridge Farm, Illinois, were in Kokomo on October 11. Freda Hadley, national president of the United Society of Friends Women, spoke in the evening to women from the New London and Kokomo Quarterly Meetings. Attendance at the meeting was very good and those present were rewarded by the thoughts that Freda Hadley brought. The meeting was sponsored by Hope Circle of Union Street Friends.

A dinner at which Freda Hadley, Ruth Castle, Marie Hadley and Mabel Young, all officers of the National United Society, were guests of honor preceded the meeting. The dinner was given by Erma Bugher and attended by the Executive Committee of the United Society of Friends Women at Union Street and also by the president and vice president of each of the four circles composing the United Society there. Ruth Castle spoke at the dinner on the work of the various committees, answering questions that the committee chairmen had about their respective fields.

* * *

MADISON, WISCONSIN — After several years of deliberation, the Madison Monthly Meeting has purchased a large frame house at 2002 Monroe St., within walking distance of the campus of the University. For the first time this little Meeting, established nearly 20 years ago, will have a home of its own. The need for a Friends House in Madison has been heightened by the increase in number of children in the

first-day school, as well as by a significant response from University students to activities in the Meeting. Because there are hardly a dozen purses in the Meeting, judging by regular monthly receipts, the Meeting welcomes donations from outside to meet land contract payments and remodeling costs. The basement and rear of the first floor will be remodeled to serve the first-day school in four rooms. The front half of the first floor will be remodeled to provide a large rectangular meeting room. The second floor will be rented to a family. Meanwhile, the Madison Meeting hopes to be able to maintain its regular contribution to service programs outside the city, and to displaced families under its care. Contributions to the Friends House in Madison, Wisconsin, may be sent to Lafayette Noda, 957 University Bay Drive.

Mildred D. Ashman.

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DES MOINES, IOWA—All-Friends Day was well attended at First Friends, Des Moines, Iowa, on October 10. An informal program following the dinner was highlighted by a history of the Meeting prepared and given by the late Clayton Stanley.

Recent speakers at First Friends have been Noel Palmer of Jamaica Wendell Farr of William Penn College, Richard Newby of Minneapolis Friends Meeting, Robert and Margaret Simkin of California, who served as missionaries in China for many years, and Eleanor Zelliot, who attended the World Council of Churches at Evanston.

Wilmer Tjossem, clerk of First Friends Meeting, attended a Seminar on the United Nations held in New York in October. Since his return he has spoken to the Martha Fellowship Circle and the Women's Missionary Society on the United Nations. Orlando Dick, pastor of First Friends, took a group of Iowa high school students to Washington D. C., to attend a Political Education Seminar called to study the United States and Africa.

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CHICAGO, ILLINOIS—On Sunday afternoon, October 3, the members of Chicago Friends Meeting held a reception for twenty-four new members. A reminiscent talk was given by Merritt Guild, piano solos were played by Mrs. William Curtis, and a few remarks were made by Russell Rees, minister. Emma Hill Hadley's eighty-fifth birthday on October 4 was recognized and celebrated also by the assembled Friends.

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NORTH FAIRFIELD, MAINE—On October 2 Vassalboro Quarterly Meeting had an all-day session on the subject "Implementing our Quaker Beliefs." All there received spiritual and mental stimulus along the line of what can be done if we are really sincere in our beliefs. The Meeting opened with a solo sung by Albert Smith of South China who was celebrating his 91st birthday. His voice



The 200th Anniversary of New Garden Meeting at Guilford College, North Carolina, was celebrated October 24 through 31, with the well-known Quaker educator and lecturer William J. Reagan as guest speaker throughout the week. Homecoming was held on Anniversary Sunday, October 24, with Finn Friss, Danish U.N. delegate and Quaker, as Sunday school speaker, Will Reagan as morning and youth fellowship speaker, and an anniversary program in the afternoon. A week's meetings were held on the theme "Growing in the Experience of God," with Will Reagan as evening speaker. Charles Thomas is minister of New Garden Meeting, which has a membership this year of 529 Friends.

was as strong and clear as that of a much younger man.

There was a reading of the Queries concerning social problems from our Discipline by Ernest Weed, minister of East Vassalboro Meeting. Arthur Jones of Winthrop gave a talk about the "History of Quaker Testimonies." For over 300 years Friends have been contributing to the history of the world. Quakers have worked for religious freedom, better methods in prisons, equal suffrage, equality of races and many other of our democratic processes.

George Bliss of the American Friends Service Committee talked about "Our Attitudes Toward Minorities." He said we must use the universal principle of love to overcome prejudice in our own hearts.

Christopher Nicholson, social worker from Augusta State Hospital spoke on the subject, "The Role of Mental Health Attitudes."

George Cates of East Vassalboro, clerk of the Quarterly Meeting, in speaking about "Our Attitudes toward Peace and War" felt that Christianity calls for a radical transformation of man. We need to get to the roots of evil.

Peter Jonitis, Professor of Sociology at Bates College, in talking about "Our Attitudes Towards Civil Liberties," thought as Christians who believe that there is "that of God in every man," we should live as though we really did believe. He

also felt we should support the bill of International Human Rights and re-examine our position in regard to taking loyalty oaths. Following the speeches there was free discussion and many questions asked. It was felt that more such meetings should be held to help to clarify our thinking on controversial subjects.

Grace M. Frost

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EAST WHITTIER, CALIF. The Truthseekers Bible class gave a pot-luck dinner in the social hall of the church following morning service on Sept. 26 honoring its aged and retiring teacher, Richard Haworth, and his wife, Jessie H. Haworth. For many years he was teacher of the Men's Bible Class, until its numbers grew few by death. These few together with the Women's Bible Class merged with the Truthseekers, which he has taught for the past ten years. He taught school in his native Indiana and served as pastor both in Indiana and California. For a time he was principal of one of our local schools. Jesse Haworth very efficiently served as Recording Clerk of California Yearly Meeting. One of her special interests in late years has been presenting on behalf of her class Bibles to all the newly-wedded members in the meeting. Several of the 21 at the dinner spoke words of appreciation for the years of faithful service of this deserving couple.

A dinner and meeting was held by our Quaker Men organization on September 28. It was Ladies' Night and about 90 partook of the delicious chicken pie supper. Speaker of the evening was Walter J. Pray, principal of our newest high school, now being built at La Habra. Yearly Meeting president Glenn Switzer presented the Quaker Men with their charter, framed for hanging in the study of the pastor, Stacy Wesner.

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CAMP LUTHERLYN, PA.—Approximately 150 persons attended the three-day annual meeting of the Lake Erie Association of Friends Meetings convened at Camp Lutherlyn north of Pittsburg on October 8. This was the fifteenth meeting held by the Lake Erie Association. We were very glad to have James Walker with us to answer the many questions arising about why Quakers are organized as they are. Harold Chance spoke very movingly about the sources of power on which we can draw for religious living. Marshall Taylor brought us messages from the poet Whittier. Wilfred Wellock of England discussed the present situation in India.

The messages brought by these Friends from the East were, however, not as portentous as the good fellowship and inspiration provided by the association. The meeting on First-Day morning reached a height that left many breathless, after moments of depression on the previous days. A feeling of unity in diversity seemed to be in evidence, which gave hope that the mergers taking place in the East will before long be matched in the Middle West. It was realized that such a union would be achieved not by ignoring differences but by seeking in common the one real Truth.

The new Secretary will be Marion Cobin of Morgantown, W. Va., and the Convenor of the Continuing Committee will be William Blackburn of Columbus, Ohio. William Taber, George Patterson, William Preis, and Ruth Hyde will be the delegates to the Friends World Committee on Consultation. Martha Calvert will be our representative to the American Friends Service Committee. Roderick Brumbaugh will be the delegate to the North American Young Friends Committee. Representatives were also appointed to the Friends Committee on National Legislation and to the planning committee for the All-American Friends Conference of 1957.

William C. Johnson, Jr.

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MOORELAND, INDIANA—Early last spring the Guiding Light Sunday School Class of Mooreland Friends Sunday school conceived the idea of doing some farming for the Lord. They rented a farm and

a number of our men gave their time and the use of their machinery. Some fence was built and some repaired, and about 20 acres were planted to corn and 10 to soybeans. Some of the women helped and supplied cold drinks. Wheat has been sown in the bean ground for next year. The corn is a wonderful crop and will soon be ready for harvest. The farm formerly belonged to Estella Elliott but now is rented from William and Ermadean Fisher. Norman Waltz also engaged a half acre of ground which he called God's Half Acre, which was loaned without charge by Mr. Neff of the green house. More than \$35.00 worth of beans were sold from this plot. This is one way to give of our time for the Lord's work.

Alva V. Thomas

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POUGHKEEPSIE, NEW YORK—On October 8, the Women's Council of the Poughkeepsie Friends Meeting planned a family night with a two-fold purpose: first, to raise money for the secondary school in Africa; second, for the members of the meeting, their families and friends to spend a social evening together. A varied musical program was given. There was a white elephant table and a fish pond for the children. Another feature was the presentation of a painting, by a member of the Meeting, of the Meeting-house, to be hung in the Council room. Those present were asked to show their appreciation of the gift by contributing to the fund for Africa. The program and the social gathering were enjoyed, and \$180 was realized for the secondary school.

Agnes G. Badgley

Young Friends and the Ministry

(Continued from page 350)

We have a three-fold problem: the guidance of youth in Christian service by the home and the Meeting; the training of these youth in Friends colleges and other creditable institutions; the providing of adequate support for Christian service by the local Meeting. I am convinced that when our youth discover that they can secure adequate compensation for service rendered that is dedicated, trained and challenged, they will respond to the call to the ministry. Are Friends concerned about this, concerned enough to prepare for such leadership by laying hands of spiritual insight upon the youth of their Meetings, concerned enough to assist them in their training, and continuingly concerned enough to provide an income commensurate with that of the membership and in keeping with their dedication and training?

Correspondence

(Continued from page 355)

oblations. . . Wash you, make you clean . . . Seek to do right, depart from your pagan economic philosophy, have done with nationalism and war, live by the law of love . . ."

It is noteworthy that when the early Christians on Pentecost experienced what many today seek, two radical changes took place within them. The one, they no longer looked upon their possessions as their own; the other, they repudiated violence and war.

Is it not reasonable to expect that a fresh baptism of God's spirit upon the church would bring somewhat similar results? The major evils of our time stem from wrong attitudes toward (a) material things, (b) our fellow human beings. And this springs from a more basic evil, namely, denying God first place in life.

Any new evangelism that is to leave a mark upon history as did that of the first century Christians, the seventeenth century Quakers, or the eighteenth century Wesleyans must begin by summoning men to give God his rightful place above all else. And "all else" for our generation doesn't mean merely the usual immoralities attacked by mass evangelism preachers. It includes those more subtle idolatries of our time,—supreme loyalty to the nation-state, to economic systems, to ecclesiastical institutions and traditions.

Such an evangelism will obviously call men to repent of acquisitiveness, nationalism and violence. It will commit them to principles of stewardship that will revolutionize economic life. It will create a spirit of brotherhood that will sever the unholy alliance between church and state in support of the war system.

Any group that dares to commit itself to this new, yet old, evangelism will probably be regarded as a "queer, little sect." But one thing it will not be; it will not be "innocuous and dull!"

J. Stuart Innerst
Pasadena, Calif.

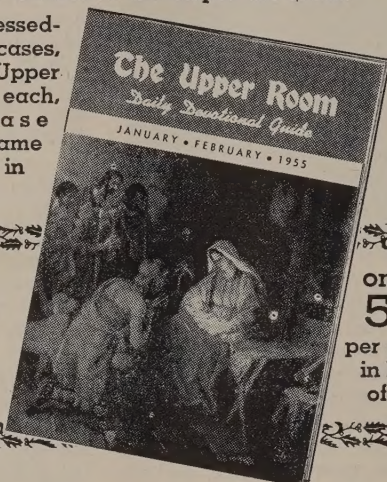
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POSITION

Position for older woman able to do light housework in Friends' residence for elderly persons—Board, room and salary—Write to Ruth S. Pineo, Matron, Huntington Home, 230 Main Street Amesbury, Mass.

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POSITIONS AVAILABLE

The William Penn Charter School is interested in receiving applications, preferably from Friends, for the following openings in the year 1955-56; a woman for second grade; a man or a woman for fifth grade; a man for junior-high-school science and mathematics. Address letters to John F. Gummere, Headmaster, Wm. Penn Charter School, Philadelphia 44, Pa.

BIRTHS

CARTER—To Lester and Anna Carter of Russiaville Friends Meeting (Indiana), a daughter, Susan Ann, on September 19.

CARTER—To Orville and Joanne Carter of Russiaville Friends Meeting (Indiana), a daughter, Rebecca Eileen, on October 19.

DUKE—To James and Marjorie Duke, a daughter, Christel Kay, on September 7, at Kokomo, Indiana.

OVERMAN—To Karl and June Overman, a daughter, Nancy Ann, on September 8, at Peru, Indiana.

SHEPHERD—To W. Rex and Mildred Shepherd of Russiaville Friends Meeting (Indiana), a son, Ronald Dean, on October 1.

MARRIAGE

KELSEY-GIBSON—Marilyn Gibson, daughter of Mr. and Mrs. Charles Gibson of Marion, Indiana, to Maurice Lee Kelsey, son of Howard and Delight Kelsey of Amboy, Indiana, on September 4 at the St. Johns Evangelical Lutheran Church in Marion, Indiana.

WEDDING ANNIVERSARY

FIELDS—Willis and Lavina Fields of Winchester, Indiana, celebrated their sixty-third wedding anniversary quietly at their home on September 27. They were married in 1891. Willis Fields, who is still active and works in his flower garden, is 84; Lavina Fields is 82.

DEATHS

CLARK—Oliver Perry Clark, on September 5, at Georgetown, Illinois, aged eighty-seven. He was born on February 17, 1867, near Crawfordsville, Indiana, the son of John Gurney and Mary Holaday Clark. In 1892 he married Ada Elliott, who died in 1952. He was graduated from Vermilion Academy, which his parents took a prominent part in founding, and from Earlham College. In 1892 he began his banking career, which lasted until 1936. He was an elder trustee and treasurer of the Georgetown Friends Church, trustee of Earlham College for 18 years, and treasurer of the trustees of Vermilion Academy for 15 years. He was a member of the Board of Education of Georgetown District 177 for 28 years and was mayor of the town for two years. Surviving are five daughters, Mrs. Ward N. Black of Springfield, Mrs. J. C. Little of Cleveland, Ohio, Mrs. Harry E. Hagan of Atlanta, Georgia, Elma and Mary at home; a son, Orin P. Clark of Gary, West Virginia; 11 grandchildren; one great-grandchild; and a sister, Mrs. C. E. Cosand of Richmond, Indiana. Services were held at the Georgetown Friends Church with Edward Woodward officiating, assisted by Russell Burkett. Burial was in Georgetown Cemetery.

KENDALL—Emma Kendall on October 20 at the Henry County Hospital in New Castle, Indiana, after a lingering illness, aged seventy-seven years. She was born near Richmond, Indiana, but had made

er home in Spiceland for a number of years. She was a birthright member of the Friends Church and was very active in church and community affairs until the time of her illness. She taught in the Old Spiceland Academy and later in Friends University, and for six years she taught in Pacific (George Fox) College. Survivors include two brothers, Elmer Kendall of Richmond and Herbert Kenhall of Kearney, Nebraska; one sister, Clara K. Symons of Spiceland and several nieces and nephews. Funeral services were held in Spiceland Friends Church with Earl Prignitz officiating, assisted by Byron Leaser. Burial was in Circle Grove Cemetery, Spiceland.

LEWIS—Alice Jay Lewis, on July 17, at the Wayne Convalescent Home near Goldsboro, N. C. The widow of Tennyson Lewis, she was born October 3, 1861, in Jonesboro, Indiana. A lifelong member of Friends, she was well known in many places where she with her husband had served in various pastorates. They had served Friends Meetings in Wabash, Anderson, Portland and Charlottesville, Indiana; in Holtsville and Los Nietos, California; Van Wert, Ohio; Plainview, Nebraska; and Goldsboro and Bethesda Meetings in North Carolina. After retirement they lived for about 10 years in Whittier, California, where Tennyson Lewis died in 1941. In the spring of 1942, Alice Lewis returned to North Carolina, to make her home with Evelyn Pike, her daughter, in Fremont. Survivors include Evelyn Lewis Pike; a step-son, Dalton Dodson Lewis; and a step-daughter, Mary Lewis Trickler. Funeral services were held in Goldsboro Meetinghouse, where she was a member, with Frank Long, pastor in charge. As a lasting memorial to Tennyson and Alice Jay Lewis, the Goldsboro Meeting has had their names inscribed upon a large window of the worship room and as a continuing memorial are making a regular monthly contribution to the fund for relief of aged ministers of the North Carolina Yearly Meeting.

ROSS—Lillian Lillian Ritter Ross, on October 19, at Salem, Oregon. She was born at Portland, Oregon, on August 3, 1912, and attended school at Portland and the Portland Bible Institute (now Cascade College). She was united in marriage with Milo C. Ross, minister and pastor at Rosedale, Oregon, on September 12, 1934. Theirs was a rich ministry and also included Greenleaf, Medford and Seattle Memorial Friends Churches. She similarly shared the concerns and interests of her husband as he became radio minister of "The Quaker Hour," and President of George Fox College. She will be especially remembered for her exemplary Christian life, her cheerful spirit and marvelous patience, always evident above the suffering of ill health. By her request, gifts were received in lieu of flowers for Friends Bible Institute in Bolivia, where she had longed to serve. She is survived by her husband and their three children, Steve, Larry and Nancy; her mother, Lena Ritter of Salem; sisters, Elsa Berthleit of Portland and Florence Lehman of Salem; brothers, Albert Ritter of Pasadena, California, and George Ritter of Portland. Services were held at Highland Avenue Friends Church in Salem, Paul W. Barnett presiding, with messages by Frederick B. Baker, and assisted by Dean Gregory and Paul Mills.

SHIELDS—Hannah Shields, on September 9, after a long illness, aged ninety-one,

at Jonesboro, Indiana. A member of Jonesboro Friends Meeting, she was faithful to the church as long as health permitted. She was born in Knoxville, Tenn., January 14, 1863. Her husband and daughter preceded her in death. She leaves two sons, Corlin and Willard Shields of Jonesboro, three grandchildren and two great-grandchildren. Services were held with Delmar Mock officiating. Burial was in Riverside Cemetery, Gas City.

STANLEY—Clayton V. Stanley, on October 23, at his home in Des Moines, Iowa, aged eighty-one. He was born at Lynnville, Iowa, June 22, 1873, the son of Michael and Lydia Jane Stanley. On March 21, 1897, he was united in marriage with Effie E. Reeves; the couple celebrated their fifty-seventh wedding anniversary last March. He was a birthright member of the Lynnville Friends Meeting and lived in that vicinity until moving to Des Moines in 1899. He served faithfully in the Des Moines Friends Meeting as Sunday school teacher and superintendent, as treasurer, and continued to be a member of the Ministry and Counsel until the time of his death. Clayton Stanley was employed by the Farm Property Mutual Insurance Association for forty-one years and, following his retirement from that position, for six years as financial secretary of William Penn College. For twenty-six years, he served as treasurer of Iowa Yearly Meeting, and also as a member of the Board of Trustees of William Penn College and of Iowa Yearly Meeting. Surviving are his wife, Effie; four sons, Adrian L. of Terre Haute, Indiana, Harold M. of Bellingham, Washington, Alfred E. of Frederick, Maryland, and Walter J. of Miami, Florida; one brother, Loring A. of Dallas, Texas, and one sister, Ada B. Stanley of Des Moines; eleven grandchildren and three great-grandchildren. Funeral services were held at the First Friends Church in Des Moines, Orlando Dick officiating, with burial in the Lynnville Friends Cemetery.

FOR SALE

Since the Friends church at Pleasant Plain, Iowa, is building a new parsonage, they are offering the old one for sale. It has six rooms and includes a good garage, cistern, well, small barn and chicken house and has six lots. Would prefer to sell to a Friends family. Anybody interested in buying this should get in touch with one of the trustees: M. C. Hoskins, R.F.D. 2, Fairfield, Iowa; H. J. Coffin, R.F.D. 4, Fairfield, Iowa; T. C. Coffin, Pleasant Plain, Iowa.

ACCOMMODATIONS AVAILABLE

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HOTEL POSITION WANTED

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Seidler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thorn-wall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 2-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 6110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cint) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street, Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:30; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street. Indianapolis, Indiana. Church School 9:30. Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, James W. Bond, Phone 98-7872.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street New York City, from October 3rd through April 24th, 1955, each Sunday at 11:00 a.m.

Orlando, Florida—Meeting for worship at Sorois House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m. Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship 11 a.m. YMCA. Chapel. Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m. Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Flmore 3107.

Raleigh, North Carolina—The United Church Congregational Christian, Society of Friends, Corner Dawson and Hillsboro Streets. William L. Parker, Minister, Worship Hour 11:00 a.m. Sunday, Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances H. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45; Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone Oxford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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